

BREAD LOAF SCHOOL OF ENGLISH

PRELIMINARY ANNOUNCEMENTS

1954

All matters relative to your room and board, mail, and any charges you may incur (apart from the regular bill for tuition, board and room) should be referred to Mr. Donovan, Resident Manager, at the INN DESK.

For details regarding the management of the School, please make inquiry at the DIRECTOR'S OFFICE. All matters pertaining to your initial registration and payment of bills, information about courses, lectures, and graduate credit should be referred to the SECRETARY'S OFFICE. Director R. L. Cook and Miss Lillian Becker, Secretary, are the staff to whom you should bring your request for information about details of the School.

REGISTRATION PROCEDURE

Students should obtain confirmation of their courses from the Secretary's Office as soon after arrival at Bread Loaf as possible. Students who have not completed registration of courses in advance must personally consult with the Director. Appointments may be made with Miss Becker. Students should make a copy for themselves of their class schedules.

A recorder will be in the Blue Parlor on June 30. Registration is not completed until a registration card and a "notify in case of accident" card have been returned to the recorder. Please be sure to fill in the registration card on both sides.

A representative of the College Treasurer's Office will be in the Blue Parlor on Wednesday, June 30. It is requested that all bills which have not been paid be attended to at this time. Receipts for bills paid in advance may be obtained from the Treasurer at this time.

Please keep in mind the fact that if you wish to change your status from that of a non-credit student to that of a credit student or vice versa in any course, this change must be made on or before July 5. All changes in courses must be made with the approval of the Director. For a change from one course to another, after July 5, a charge of one dollar will be made. All persons desiring to visit classes in which they are not enrolled must also obtain permission from the Director.

MAIL SCHEDULE

Outgoing mail must be posted not later than 8:30 A.M. and 1:30 P.M. Mail will be ready for distribution at the following hours: 10:00 A.M. and 3:30 P.M.

MEAL HOURS

In a day or two the regular seating plan will go into effect. There will be one seating. Please consult the chart on the dining room door to ascertain your table assignments.

Daily

Breakfast 7:30-8:00 A. M.
Luncheon 12:45-1:00 P. M.
Dinner 6:00-6:15 P. M.

Sunday

Breakfast 8:00-8:30 A. M.
Dinner 1:00-1:30 P. M.
Supper 6:00-6:30 P. M.

Since most of the waiters and waitresses are students, it is urgently requested that all students come to meals promptly, especially to breakfast, so that those who are waiting on table may be able to reach their classes on time. In the morning the door will be closed at 8:00. No students may be served breakfast after that time. Please do not ask the head waitress to make exceptions to this regulation. She has no authority to do so.

SUPPLIES

Stationery, notebook paper, pencils, ink, post cards, cigarettes, etc., may be purchased at the Bookstore. It is impossible for credit to be extended, so please do not ask for it.

BOOKSTORE

It is urgently requested that students purchase their texts immediately because it is frequently necessary for us to order additional copies. It is impossible to allow students to maintain charge accounts at the Bookstore, and we hope that students will cooperate by not asking for any favors of this kind. The hours when the Bookstore will be open will be announced soon.

BREAD LOAF PARKING REGULATIONS

A preliminary notice concerning parking has been made in the bulletin. New and stringently enforced state laws prohibit the parking of cars on the side of the highway, and it is requested that students and guests endeavor to keep the roads clear in front of the Inn. Students living in Maple may park their cars in the space behind the cottage; students at Tamarack on the lawn under the trees by the main road. All others should use the parking space near the Barn.

SPECIAL ANNOUNCEMENT EVENING PROGRAMS

An informal reception of faculty and students will be held at the Recreation Hall in the Barn on Wednesday evening, June 30 at 8:30 P. M.

Mr. Saul Bellow will give a lecture at 8:00 P. M. on Thursday, July 1, in the Little Theatre.

Opening Address

BREAD LOAF and the HUMANITIES

June 30, 1954

R. L. Cook, Director

When Henry Thoreau contemplated his Concord beanfield, it occurred to him that the sun which ripened his beans illumined "a system of earths like ours." He thought that if he had remembered this it might have prevented "some mistakes." It was unfortunate, he thought, that it had not been the light in which he hoed them. Our relationships to our objectives in education is not different from the principle involved in Thoreau's relationship to his beanfield. In what light do we stand to our educational objective? Is our perspective an expanding or a contracting one, personal or impersonal, utilitarian or humanistic? This evening I should like to consider our educational objectives at Bread Loaf in the light of the humanities.

Let us start with one or two negatives. The School is not a profit-making enterprise in the short-cut degree racket. Nor is it a mountain resort in the intervals of whose summer idyll books and classes are part-time intruders. Bread Loaf is a school where the humanities are put into action. The keyword--humanities--is used in its original sense, as the Romans used it, humanitas, that is, to quote R. H. Barrow in The Romans, "respect for human personality and human relationship." The association of respect for human personality with the institution of education measures the spirit of the venture. Humanities, in this particular sense, when applied to Bread Loaf, is much more concerned with how an institution can serve the needs of an individual than it is with the individual's dutiful and mechanical conformity to the institution. Here we first ask what the needs of our students

really are, and secondly, whether we are fulfilling these needs.

Bread Loaf will only be highly regarded as it enkindles intellectual curiosity in its group, and as it satisfies the cultural needs of its students. These two aims, the former objective and general in intent, the latter subjective and personal in intent, combine to embody the humanistic approach at Bread Loaf at the educational level. The objective for those students who are working for an M.A. degree is not an assortment of more or less kindred subjects with credit accumulation as the primary measurement, but a more humane approach in which the degree is earned by a gradual assimilation and mastery of materials. The credit accumulation in the books of the registrar in both degrees--the assorted and the humane may be numerical--thirty earned credits--but the emphasis is different. "How many writers' conferences, how many summer schools, how many classes, how many books and magazines dwell each year, with fanatical concentration, on the 'form' of writing, never diverting a moment's thought from the question, How to write well, to the question, How to live well to be a writer," says Van Wyck Brooks in The Writer in America (1953). And he continues, "Who ever speaks of the kind of life that writers should lead to become great writers or the way to use their energy to develop their powers? Who considers what taking good care of one's talent means? Who thinks of maturity as desirable or worthy of study?" At Bread Loaf we think the humane degree is a qualitative attainment that is measurable in what the student has grown to be.

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How does the humane degree work out in actual practise, and what can be said in favor of its results?

Let us attempt first to suggest how Bread Loaf can meet the challenge in preparation. There are two ways in which the humanistic aim can be

realized in a favorable natural environment. First, it can be realized by the free circulation of ideas. We should find it congenial to talk and share literary interests, and to get along together with a minimum of distraction. And we should have sufficient time for ourselves to think a thought through without discouraging interruption. Here it is possible to enjoy a pretty nice balance of society and solitude. Eleven thousand acres of woods and fields, trails and peaks, mountains and brooks ought to be good grazing country in which to satisfy the appetencies of the human spirit for solitude. And two hundred people sheltered here and there in little more than two or three square acres enable us to indulge the more expansive moods of human solidarity.

The second way in which the goal can be realized is not separate from the first. Not only is it here possible for mind to touch mind, or for the mind to examine itself, but the meeting ground is the common one of literature which, in its pivotal position at the center of knowledge, combines philosophy and religion, politics and history, science and the other arts. Our curriculum when carefully considered is a web with many strands. Emerson's remark that he found Aristophanes and Hafiz full of American history is acute. For the sharp student all literature is palimpsest. A curriculum so regarded neither slights nor excludes the necessity of a healthy specialization, of accepting the discipline and rigor of concentrated effort, of knowing something well, in form and content. What the mastery of such a curriculum implies in graduate study is a point-of-view, a way of looking at literature as an inquiry into the meaning of human experience; the nature and destiny of man; the nature of the world, our place in it, our attitude toward it.

Bread Loaf will be well on its way toward cultivating a congenial

atmosphere for this inquiry if there is a constant circulation of stimulating ideas. Consider the free circulation of ideas when, in 155 B.C., Athens sent an embassy to Rome which included the leaders of its three principal schools of philosophy--the Stoic, the Peripatetic (successors of Aristotle), and the Academic (successors of Plato)! The impact stimulated a free flow of ideas and encouraged an attitude of dispassionate inquiry. Similarly, literary study at Bread Loaf can be greatly stimulated by the impactive force of confluent ideas. For humanistic education is confluent education, the opposite of which is mental inbreeding that originates in dissociation from the world of human experience. This kind of inbreeding is reflected in Heraclitus's deprecation of that time when "men sought truth in their own little worlds, and not in the great common world." That there can be inbreeding in the thought-world no less than in the human world, we all know. The Jukes family is ubiquitous; it is a negative cultural symbol as well as a negative eugenical one.

One of the sayings common in our country offers a penny for one's thoughts. Applying the saying to the educational world, let us say here at Bread Loaf, our bargain is an M.A. degree in return for your thoughts. In our varied curriculum the courses aim to generate ideas and light up meaning intrinsic in human experience. I was condounded one year when an applicant decided not to attend the session because there were no courses in contemporary literature. I would say, what difference does it make what a course is entitled (within reason) so long as it is taught as a continuous present?

One of the most formidable barriers to the goal of humanistic education is the form of vested educational interest in some states which imposes upon the teacher in the school system the necessity to present a disproportionate number of units in education in order to qualify for either a

position or promotion. Branch Cabell once contended that art isn't a branch of pedagogy. This seems true enough. It is also true that teaching is an art, just as writing or painting or dancing or composing are arts, and as an art it can be learned only by facing a classroom full of students with a desire to share knowledge. It seems naive to expect to make effective teachers by gauging their progress in terms of the number of units acquired in pedagogy courses. A course in education can help to suggest methods. It can help to organize curricula. But it is never going to communicate the teacher's skill which comes only when the word speaks to you memorably on the page, and the students, catching the spirit of the moment, have their imaginations touched in a great and lasting way. One of Sherwood Anderson's little tales in Winesburg, Ohio is called "The Teacher." "Once," writes Anderson of Kate Swift, the teacher, "she talked to the children of Charles Lamb and knew all the secrets of his private life. The children were somewhat confused, thinking Charles Lamb must be someone who once lived in Winesburg." I think I'd take my chances any day in the year about confusing my students in this way--and I am a teacher of American literature--if I could make them really believe that Emerson, Melville, and Twain lived as much in Middlebury in this year of our Lord as they did in the 19th Century in Concord, Pittsfield, and Hannibal, respectively. Kate Swift restored literature to life. She approached the book through experience, to be tested by the truth of the human mind, heart, and imagination, the final warrants of reality.

I would break the best lance I can find against any system that seeks to promote the teacher on the basis of quantity of units acquired rather than on quality of mind, heart, and personality elicited by effective teaching. If we want mediocrity we don't have to try very hard to get it.

Now mediocrity is what we have long had, and you can clearly see the problem is an invidious one. A teacher has to live and too often he or she is forced to play along with a state system of education. To be a teacher is to be confessedly naive in the devious arts by which men grow rich. Recall the pregnant little scene in H. G. Wells' Tono-Bungay where Edward Ponderevo successfully entices his nephew George into the nostrum business. George is young. Moreover, he is an idealist. He is reluctant to sacrifice his honor to the big money. To his uncle's cogent arguments he offers counter proposals--the practical possibilities in professions; in scientific research, for instance; and in teaching. George says to his uncle:

"One can teach."

(And his uncle replies:)

"How much a year, George? How much a year? I suppose you must respect Carlyle! Well,--you take Carlyle's test--solvency. (Lord! What a book that French Revolution of his is!) See what the world pays teachers and discoverers and what it pays business men! That shows the ones it really wants. There's a justice in these big things, George, over and above the apparent injustice. I tell you it wants trade. It's trade that makes the world go round! Argosies! Venice! Empire!"

While George is mulling it over his uncle adds a clincher: "You could take this place, you could make it go... Woosh is the word, George."

But to be a teacher is not to be unintelligent in finding the means to make a virtue of a necessity. Lucky for our country we get some good teaching in spite of a desperately inadequate system. Many teach because they have a passion for people and ideas; they like to see what happens when a young mind feels the impact of either familiar, or unusual, or even alien, ideas. I think we can do something about this anti-humanistic emphasis on credit quantity, gingerbread curricula, and the provincialism of salary scales adjusted to the number of units of work in pedagogy courses in state supported schools with inferior intellectual standards. It can be

done by either appointing or electing a few responsible human beings to positions of educational authority, where, with civic support and the exercise of judgment, they can eliminate abuses, inadequacies, and nonsense. It can be done also by offering effective counter-measures.

I want to make it quite clear that I oppose neither the great continuing tradition of teaching literature nor the refreshment of the teacher in graduate study at periodic intervals. I believe we can learn by study and reading, by discussion, and by practising the art of writing, and the dramatic and critical skills. The difference between Bread Loaf and other schools should not be radical--that is, there should be no abandonment of the degree, nor a total revision of the curriculum. The change I have in mind would not be in form but in spirit. Why not simply give education a different emphasis--a more qualitative, and in consequence, a more humanistic one? Let us concentrate on the kind of student, the kind of teacher, and a spirit of genuine friendliness and honesty, and as much intellectual challenge as we can generate by ourselves.

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We come to the third major point: What can be said of the product of this humanistic approach? That product I should think would be a student with a fundamental background. For a sound general knowledge of the literary facts we must have. Our education in the literary facts of life goes on and on, as it should. I am reminded of Charles Chauncey, a pastor of the First Church of Boston from 1727 to 1787, who prepared with care for his sorties in education, studying for seven years the doctrines of human depravity and retribution--especially in the Epistles of St. Paul--and then worked his way, in his own words, "into an entirely new set of thought."

It is his patient method, exacting discipline, and result--an entirely new set of thought--which recommends itself to us, not the doctrines. He was busy learning the religious facts of life, just as Amy Lowell was busy learning the literary facts when, for six years, she submitted to self-discipline in the art of poetry as she found it outlined in Leigh Hunt's Imagination and Fancy. "I read it over and over," said Amy Lowell of Hunt's book, "and then I turned to the works of the poets referred to, and tried to read them by the light of the new aesthetic perception I had learned from Hunt..."

I often wonder if the kind of knowledge each of us has in mind when the word is used is the important thing we say it is. We usually mean knowledge of fact. Knowledge of facts does help to make one more respected in the community as a knowledgeable person. They help to make us more sophisticated, as the vulgarity "knowing one's way around" suggests. But if this kind of knowledge has no proper object upon which to focus the results of our thinking, we may become what Edwin Muir once termed as pseudo-men of action--"the man," and I quote Muir, "who lives in a dream of action, imagining that by the ardour of his dreams he influences events." Loaded with facts--book-logged as it were--the dreamer glorifies action. The humanist, for whom facts must first be integrated with experience, does not glorify action; he appraises it, and before he acts he takes thought. In the study of literature, to save ourselves from being pseudo-men of action, we take our start specifically in experience and from experience we proceed to the book, and then we test the truth of what we have read in the book by the experience it embodies.

The success or failure at Bread Loaf School of English is not measured in terms of the number of poets or writers or critics the School

contributes to American literature. This is not the standard in the field of education by which either its effectiveness or competence can be validly tested. Our aim is humbler but no less important. It is the specific intent to expand the human spirit by genuine deference to the understanding of the permanent values in literature, by emphasizing quality, depth, and cultivation in careful, self-disciplined work, and by constantly infusing into our words and actions the generous warmth of humanity. When Bronson Alcott remarked of James Russell Lowell, "like all bookish men, he fails of touching life to its deepest issues," his criticism is more searching and more generally applicable than we like to admit. We would sooner trust ourselves in the classroom to the teacher in whom the spirit of the humanities is at work than to the brilliance of the intellectual in whom it is notably absent. Good teachers are not bookish people who fail of touching life to its deepest issues. And neither are good students and certainly not good schools.

Seniors

1954 (19)

Barnard, Peter Charles
Clarkson, John Wheeler
Glassberg, Rose
Glidden, Alma Winifred
Heath, Barbara
Howells, Edmund Gibson
Lary, Harold Henry
Motts, Kenneth Clayton
Neuberth, Violet Diana
Perkins, Philip Powers
Primer, Virginia Ann
Purdy, Thomas Ellison, President
Reicker, Ronald Bruce
Skinner, Knute Rumsey
Smith, John Howard
Smith, Marie Marr
VanSantvoord, Marian Singiser
Whitfield, Anne Hutton
Williams, Edith Gwendolyn

BREAD LOAF SCHOOL OF ENGLISH

1954

General Statistics

Student attendance by states:

California	1
Connecticut	6
District of C.	1
Illinois	5
Indiana	2
Louisiana	2
Maine	6
Maryland	3
Massachusetts	19
Michigan	5
Missouri	2
Nebraska	1
New Hampshire	3
New Jersey	7
New York	38
Ohio	6
Oklahoma	2
Oregon	1
Pennsylvania	11
Rhode Island	2
So. Carolina	3
Tennessee	1
Texas	1
Utah	1
Vermont	4
Virginia	3
Washington	1
Canada	1
Hawaii	1
Philippines	1

(27 states represented)

Total student attendance 140

Men students 54

Woman students 86

Old students 66

New students 74

Off-campus students 12

Candidates for a Midd. M.A. 67

Scholarship students 4

Seniors 19

1955 seniors 16

Non-credit students 18

Veterans 15

Working for 8 credits 8

" " 7 " 3

" " 6 " 79

" " 5 " 10

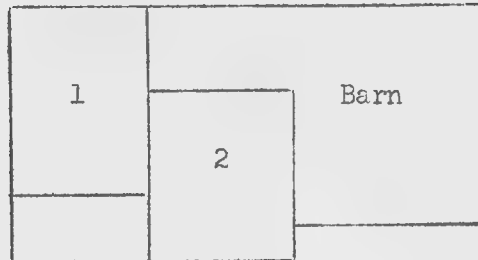
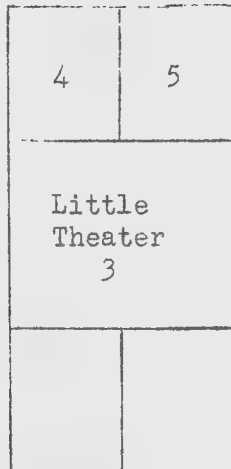
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Attendance by courses:

7a	Play directing	13
15	Amer. Romanticism	48
17	Comp. & crit.	24
19	Chaucer	20
22	Aspects of the sh. story	35
28	Shakespeare	25
33	Eng. satire: 1700-1825	22
54	Eng. drama: 1500-1642	15
74	Eng. poetry: 1800-1920	29
82	Viet. temper	13
97	Heritage of the O.T.	31
99	Hardy & Conrad	29
100	Mod. Irish prose & prose dr.	15
101	Mod. Irish poetry & poet. dr.	21

1954



SCHEDULE OF CLASSES

8:30 A.M.

54	English Drama: 1580-1642	Mr. Lyons	Little Theater 4
99	Hardy and Conrad	Mr. Davidson	Barn 1
15	American Romanticism	Mr. Baker	Little Theater 3

9:30 A.M.

19	Chaucer	Mr. Anderson	Little Theater 5
82	Victorian Temper	Mr. Jensen	Little Theater 4
101	Irish Poetry & Poetic Drama	Mr. Kelleher	Barn 2
22	Aspects of the Short Story	Mr. Beck	Little Theater 3

10:30 A.M.

7A	Play Directing	Mr. Volkert	Little Theater 3
28	Shakespeare	Mr. Lyons	Barn 1
33	English Satire: 1700-1825	Mr. Baker	Little Theater 5
97	Heritage of the Old Testament	Mr. Jensen	Barn 2

11:30 A.M.

17	Composition and Criticism	Mr. Beck	Barn 2
74	English Poetry: 1880-1920	Mr. Anderson	Barn 1
100	Irish Prose & Prose Drama	Mr. Kelleher	Little Theater 5

The Bread Loaf School of English

ENTERTAINMENT PROGRAM

1954

July 1	Saul Bellow	"The Modern Novelist and His Characters" Little Theater - 8:00 P.M.
July 5	Robert Frost	A reading of his poems Little Theater - 8:15 P.M.
July 12	Warren Beck	"Tension in Fiction" Little Theater - 7:30 P.M.
July 19	Oscar Williams	"Poetry and Its Relation to Reality" Little Theater - 7:30 P.M.
July 20	Oscar Williams	A poetry reading and discussion Barn - 7:30 P.M.
July 23		Three one-act plays Little Theater - 8:30 P.M.
August 3	Everett R. Clinchy	A lecture on a trip to the Orient Little Theater - 7:30 P.M.
August 6		A three-act play Little Theater - 8:30 P.M.

Bread Loaf School of English

COMMENCEMENT ADDRESS

August 14, 1954

THE ACHIEVEMENT of WHOLENESS

Carlos Baker

Mr. President, Mr. Cook, Members of the Faculty, Members of the Graduating Class, and friends:

"In this refulgent summer, it has been a luxury to draw the breath of life. The grass grows, the buds burst, the meadow is spotted with fire and gold in the tint of flowers. The air is full of birds, and sweet with the breath of the pine, the balm-of-Gilead, and the new hay. Night brings no gloom to the heart with its welcome shade. Through the transparent darkness the stars pour their almost spiritual rays. Man under them seems a young child, and his huge globe a toy. The cool night bathes the world as with a river, and prepares his eyes again for the crimson dawn. The mystery of nature was never displayed more happily. The corn and the wine have been dealt freely to all creatures, and the never-broken silence with which the old bounty goes forward has not yielded yet one word of explanation."

If you have been wondering at how inapplicable these words are to the summer through which we are now swimming, you may be reminded of what you may already have guessed: that this is (up to the present point) not a composition by the speaker, but a paragraph from an address by Ralph Waldo Emerson about the summer of 1838, one hundred and sixteen years ago. For our present summer has been less refulgent than deliquescent. When one drew the breath of life he was always in danger of drowning. If the meadow was spotted with fire, the fire was shortly put out. The air was full of birds, but they carefully sought shelter under the porches and wore invariably their own oleaginous raincoats. The new hay, baled and waiting in the meadows, absorbed enough moisture both to feed and water the cattle next winter. If Emerson's darkness

was transparent, ours has been opaque. And our dawns, far from being crimson, did not come up like thunder but with thunder. The mystery of which Emerson speaks remains a mystery but has elicited a new question: Where did all those clouds come from?

Explanations and commentaries--particularly commentaries--have of course been numerous. The pagans among us have sometimes offered a mythological explanation: Jupiter Pluvius, early in the season, happened to see a preview of a tear-jerking film called The Magnificent Obsession. Others dispute this and say the film was another called On the Waterfront. Among the commentaries I remember the dramaturgical and the stoical-philosophical. The dramaturgical held that the thunder and lightning over High Tor did not frighten anyone: both audience and actors were too accustomed to the real thing. The stoical-philosophical commentary is summed up in the old Yankee statement: "If you don't like the New England weather now, wait a minute." And to indicate that this is not strictly a modern problem, take the comment by Mark Twain seventy-eight years ago. Mark reverently believed, he said, that "the Maker who made us all makes everything in New England--but the weather." Mark went on to say that he didn't know who made that but was inclined to think it must be "raw apprentices in the Weather Clerk's factory, who experiment and learn how in New England for board and clothes, and then are promoted to make weather for countries that require a good article and will take their custom elsewhere if they don't get it. There is a sumptuous variety about the New England weather that compels the stranger's admiration--and regret. The weather is always doing something here; always attending strictly to business; always getting up new designs and trying them out on people to see how they will go." Mark tells of a man who was collecting specimens of weather, meant to travel all over the world and get new specimens from all climes. But Mark advised him to come to

New England for "style, variety, and quantity." So the expert came and made his collection in four days' time. "As to variety--why, he confessed he got hundreds of kinds of weather that he had never heard of before. And as to quantity--well, after he had picked out and discarded all that was blemished in any way, he not only had weather enough, but weather to spare; weather to hire out; weather to sell; to deposit; to invest; weather to give to the poor."

After this summer of 1954, I suppose we can all qualify as experts in the weather dished up by our meteorologists. Where we all need to take counsel together is not in the climatological weather but the weather of what used to be called the soul. For even if our technological geniuses should eventually succeed in air-conditioning the earth's atmosphere, touching buttons marked "cool" or "dry" or "moist" or "warmer" and producing the desired effects, the weather of the soul would still be a continuing problem. As teachers we are all concerned--concerned doubly--with the weather of the soul. We are concerned doubly because we have to learn to control our own interior weather and we have to guide others in the same process. In fact our concern is not only double--it is quadruple. For while we are yet in the process, which never ends, of building our own intellects and our own characters, we have to be concerned with the intellects and characters of those in our charge.

The late Samuel Shellabarger, who became a best-selling historical novelist only after a number of years as a teacher, once asked the question whether it should be the first aim of education to train the mind or to build the character. "Now you may object," he said, and say, 'Why put one before the other; why not strive for them both equally?' To this I would say: You've got to have a foundation before you can build a house; and in house- or in life-building, the foundation is your first aim. If that is true, which do you think is the firmest foundation of life: a trained intellect or a strong moral character?

I'll tell you what I believe on the basis of long experience in education. If a boy or girl has a sound character, he or she will make the most of whatever intellect he or she happens to possess. On the other hand, without the underpinning of character, a trained and brilliant mind is apt to be more of a danger than a help to the one who possesses it and also to the world."

If there must be a choice--if it must be "either... or" instead of "both... and"--Mr. Shellabarger was certainly correct. But in another public statement lately made by John Sloan Dickey, the President of Dartmouth College, the "both... and" aspect of the question is emphasized. A college, he argues, and I am sure this applies equally to all grades and levels of the educational process, must try to do both: to develop the full capacity of individual power, and to inculcate the moral determination that this power shall be well used. "The power of Dartmouth's purpose seems to me to rest," he writes, "in the simplicity of our commitment to develop in all the products of the College both the full capacity of individual power and the moral will to its decent use. The doing of 'both' is always more difficult than doing one or the other of two things. In the modern hierarchies of specialization the doer of 'both' is a hard-pressed and often low-rated fellow. And so it is with much of education, but I suggest that the truly unique quality of the liberal arts college today rests on its pursuit of this dual aim. For her part, Dartmouth is committed to the proposition that the validity of the liberal arts college will be tested by its determination to see modern man made whole in both competence and conscience."

To be whole, then, both in competence and in conscience, is the goal of education. That wholeness of both intellect and character is what makes the great teacher, and it is also what the great teacher will set up as the goal for all his students. That wholeness consists in the fullest possible development

and the most nearly perfect balance of the elements which make up the weather of the soul. The perennial question, and it never changes from generation to generation because each generation has to work it out in its own terms, the perennial question is how that wholeness of development and balance is achieved.

The history of literature provides us with many answers, for literature is concerned in its own ways with the problems of development, balance, and wholeness. Often, we notice, the answers in literature come in threes--a magical number in moral exhortation as in witchcraft, and of course a particular boon to all commencement speakers. In the medieval poem called A Vision Concerning Piers the Plowman, a long search is conducted, somewhere along about the ninth passus, for three worthies named Do-well, Do-bet, and Do-best. With the assistance of some other characters named Thought, Wit, and Study--all well known on the Bread Loaf campus--the search goes on. If we were to write another Piers Plowman tonight, I would want to change the names of the major characters to Do-well, Do-good, and Do-best.

Do-well, when finally located, would be that part of our education both as self-teachers and teachers of others which builds the intellect. Do-well urges us to do all things well. The old Vermont farmer says: I'll do as well's I can with the tools I've got. That is a good maxim if one doesn't invent excuses. Often it is possible to say that we could build a better cabinet if we had a better chisel. What this statement implies, however, is that we owe it to ourselves and our students to keep that chisel, the mind, in the sharpest and finest condition. If we don't succeed in building a good cabinet, we have only the neglect of the chisel to blame. We have permitted it to become rusty, or chipped, or simply dull, and we ought to blame the neglect rather than the chisel itself. Do-well is a master-craftsman at the only kind of chiseling

that can safely be recommended.

When Do-good is finally located, it is seen to be that part of our education both as self-teachers and teachers of others which builds the character, the moral conscience. Do-good urges us to do good wherever we find it to do--in the human society of school or college or in the wider areas from which our students come. There is never enough good actually done, there is never any limit to the good which remains to be done. The novelist Dostoevsky used to say that we were all born on purpose to be together. If we inhabit a teleological universe, and if that is indeed a part of God's purpose for us, then it follows that to Do-good is to help one another to stay together, or to achieve togetherness rather than to fall apart. One might revise Shakespeare's Malvolio to read: "All are born together, some achieve togetherness, and some have togetherness thrust upon them." If it takes some form of teetotalitarianism to thrust togetherness upon people, then perhaps it is up to us to achieve togetherness instead of having it thrust down our throats. The moral will to use whatever powers we have for the togetherness of mankind is then a second aspect of our human obligation both to ourselves and to all those whom circumstance commits to our guidance.

But where is Do-best to be found? Is she not, after all, the eldest and most mature sister of the trio? Does she not combine the two leading qualities or characteristics of her sisters? She has developed her individual powers to their fullest and widest extent. At the same time she knows that she has the obligation to use them decently for constructive ends. Do-best is that image which has achieved wholeness: the developed fusion of Do-well and Do-good.

It would be possible to multiply literary examples. From the 14th cen-

tury we could come up to the 20th and hover briefly over Mr. Eliot's Waste Land. The poem asks the same basic question: how is that which is imperfect to be made whole? And the answer comes, somewhere along about the fifth passus, in the Voice of the Thunder. Eliot, it would seem, had spent a summer at Bread Loaf and become weather-conscious. Eliot's thunder, being very learned thunder, speaks in Sanskrit. It sums up the wisdom of the ages in three Sanskrit words: Datta, Dayadhvam, Damyata. As all Learned Bread Loaf students know, the words mean, respectively: give, sympathize, and control. The last, control, is what we seek to do with the knowledge we have gained. It is equivalent to the act of will and intellection. The next to last, sympathize, is equivalent to the social duty, the socius obligation, the doing of good, the promotion of togetherness without the stalemate of uniformity imposed from without. The greatest of the three is give. For what we finally ought to do with our fully developed intellects and our fully developed social consciences is to give them to the service of the world. That is what the Sanskrit thunder said, and I repeat it here in a much milder voice and in English not only because you may have had enough thunder for one summer, but also because it fits our theme exactly.

There is probably no magic formula by which the wholeness we have been speaking of can be certainly achieved. Like developing the apprentices in Mark Twain's weather-factory, it takes time and effort. But if one were asked for a three-part formula, though not magical and not guaranteed by the copyright owners, whoever they are, it could be summed up in another trio of words: stretch, work, participate. Throughout your career at Bread Loaf, we all hope, you have been on the intellectual stretch. It is a great part of the aim of such places as this to put people on the stretch, just as you are seeking to

put your own students on the stretch in order to wake them and keep them awake. For it is a sign of waking when we yawn and stretch. What Bread Loaf, and other institutions of its kind, would like best to do would be to eliminate the yawns and accentuate the stretches. The stretch may sometimes be painful, but it is worth trying. The homely analogy of tennis suggests itself because I am in view of the Bread Loaf courts. Your tennis game will not improve very fast if you keep on playing opponents whom you can beat easily. Get an opponent better than you and you go on the stretch. Luckily for all of us the educational process is crowded with good opponents. Many a Ph. D. candidate, coming into his final doctor's oral, has consoled himself with the delightful thought that this is the final stretch: he will never have to take any more examinations. Later he has found out how false that notion was. The living-process is a series of stretching examinations, of tests of how good we are. Wife, mother, citizen, servant of society, servant of God; husband, father, citizen, servant of society, servant of God. The tests keep on until the day we die, and there is even, according to Hemingway, a final test: how well can you die?

The second item is work--any kind of useful work, and almost any kind of work is useful. This is one of the blessings, not what is finally created by one's work, but the very process of work itself. The authors of Genesis seem to have thought it a curse that Adam should be henceforth required to earn his bread by the sweat of his brow. In fact, though, by laying down that requirement, God was doing Adam a very signal favor. There is a Good Humor man I know whose name seems to be symbolic. He feels a strong sense of obligation to the children he serves. He must get to a certain part of town by a

certain time because the children expect it. He is greeted with hails and acclamations. The children climb into his wagon and ring his bell as if they were small sextons and every day was Easter. Now this Good Humor man feels he is wanted, feels he has a service to perform. As with any profession, he has risen to the obligations that profession entails, even if it doesn't amount to much more than making sure he is carrying plenty of the double-jointed orange popsicles which are, for some reason, very popular among certain citizens of our neighborhood. This man takes his joy from the fulfillment of his obligation. It makes you feel like God, he has said, with the additional value that you are in business and can make money. This is even a slight advantage over God, for God is not in business and runs a strictly non-profit organization.

My third item has to do with the necessity of participation. John Stuart Mill, who used to like to talk about the fullest possible development of the individual, said that there were two prime requisites for such development. These were, first, freedom, and second, variety of situations. Participation as I am using it means trying out a variety of situations, adjusting oneself to each, and learning in the process. All teachers know the little fellow in the back row who will not participate, who will not speak up--just as all teachers know that one of the rewards of teaching is the time when he finally begins to participate, when he finally does speak up. Then he is converted, at least for the time being, from a bump on a log into a true branch of the class through whom the living and revivifying sap can flow. The president of one of our great institutions for the study of music told a story recently which sums up my point about the necessity of participation, the need of speaking up. A young man wished to buy his mother a birthday present. Since she loved pets he went to a petshop. He looked at all the puppies, guppies,

monkeys, and cockatoos, but could find none that he thought was exactly right. Then the proprietor showed him, in a large cage in the back shop, a large and beautiful bird with a noble head and a fanlike tail. The young man was impressed and asked the price. It would run him, said the proprietor, three hundred dollars. At this the young man protested; it was far too much money. But the proprietor said, "You don't understand. The reason this bird is so expensive is not only because of his magnificent plumage: he can also speak in five languages." Well, the young man's mother was also something of a linguist, so he bought the bird and had it sent by railway express to his mother's house for her birthday. Some days later he called her on the long distance telephone and asked how she had liked the present. "It was delicious," said his mother, and she couldn't thank him enough. The moral of this story is very clear: that bird had not learned the necessity of participation. With all his five languages he didn't speak up, and his beautiful plumage counted for no more than the decoration on a garden-party hat.

I see that in talking about the weather at Bread Loaf and the weather of the soul I have neglected some sage commentary on the weather of the age. If anyone is interested in my opinion of McCarthy, I shall say at once that on that question I agree wholeheartedly with the husband of Helen Harkness Flanders. I applaud the separation of Iago Cohn from his lieutenantcy, and I should cheer the demotion of Iago's modern Othello. I shall continue to patronize the Princeton bootblack who has lately been asking his customers whether they want a public shine or a Private Schine--the latter being very bright but not very durable. As for the international and the domestic situations, I should regard the declaration of war now against Communist China--as President Rhee advises--in the same light that I should look on the absolution of the two young New

York Hahoos who kicked a stranger to death for no other reason than that he was singing as he walked along the midnight street. Things are bad now, but they are probably not much worse than they were in the time of Moses, or the time of Jeremiah, or the time of Job, or the time of Jesus Christ, or the time of St. Francis, or the time of Henry VIII, or the time of John Bunyan, or the time of Feodor Dostoievsky, or the times of Herbert Hoover or Franklin Roosevelt. The world, as Frost reminds us, is always likely to be at sixes and sevens. What we have to turn out is people who can add--ourselves and our students.

Our commitment as people and as teachers is almost that simple, and almost that complex. Our meteorological problems--the problems of the weather of an age--cannot be solved by the mechanical application of such moral formulas as Do-well, Do-good, Do-best, Give, Sympathize, Control, Stretch, Work, and Participate. But in the right hands, the hands of those who teach and those who learn, the moral calculus can assist in the achievement of wholeness for modern man, the fullest possible development of his competence and his conscience. Then these men and women, working together, will have to do the best they can with the weather of this age and the weather of ages to come.